SMITH'S REPORT

On the Holocaust Controversy

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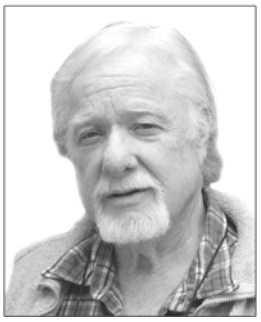

Challenging the Holocaust Taboo Since 1990

The Miracle of Jewish History

The Exodus Story and the Issue of Jewish Patriotism

Bradley Smith

Rabbi Benjamin Blech is Associate Professor of the Talmud at Yeshiva University and the author of *Eyewitness to Jewish History* (Wiley, 2007). One of the articles in *Eyewitness* is titled "The Miracle of Jewish History" and was published on History News Network, the Website run "By Historians for Historians." "The Miracle of Jewish History" is an over-the-top, unusually gushing article about the wonder of Jewish "history" over the last 3,000 years or so. Who knows? The Rabbi quickly drops a few names --- Blaise Pascal, Arnold Toynbee, Mark Twain, and Leo Tolstoy, all marveling at the "miracle" of Jewish history.

Rabbi Blech writes: "The story of a people that begins with the Bible and continues to be the focus of world attention to this day requires study and understanding … among the many gifts of the Jews to the world is the very concept of history ... Ancients had no appreciation for studying the past. Herodotus, a Greek who lived in the fifth century before the Common Era, is commonly considered the first historian; he is given the title "the father of history … But as Columbia University historian Joseph Yerushalmi has pointed out, 'If Herodotus was the father of history, the father of meaning in history was the Jews.'" "It is the Jewish Bible that introduced the commandment to remember:

"Remember the Lord who took you out of Egypt, the house of bondage.

"Remember --- "

But wait a minute! Let's stop right here! "Remember the Lord who took you out of Egypt …"

I grew up on the Exodus story. Where I come from --- South Central Los Angeles --- we all grew up on the Exodus story. No exceptions. About 70 years later Rabbi Blech has caused me see the Hebrew getaway in a new light. The Jews wanted out. Pharaoh would not let them go. How was the Great Escape finally facilitated in this example of the Hebrew imagination? God slaughtered every first-born child of every lady in Egypt, after which Pharaoh decided to go along with the plan.

I decided to ask Rabbi Blech how he could morally justify remembering, and *celebrating*, in yearly Passover rituals for thousands of years, the intentional killing of Egyptian children for the greater good of the Hebrew Children? I didn't expect Rabbi Blech to respond about the behavior of the Jewish God in this instance, and he didn't. My question did produce an exchange of some 18,000 words, but not one of those in the discussion could bring himself to morally justify, *or to not justify*, God's slaughter of

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LETTERS

Richard Widmann

Smith's Report No. 142 was a fascinating read. I was struck by Arthur Butz's Eulogy for Dr. Robert John as well as the "Our Voices: The Human Face of Holocaust Revisionism" article featured on the opposite page. I met Robert John on several occasions. In fact, he was one of the first Holocaust revisionists that I met face-to-face. He was certainly an intellectual and a good man. He will be missed among the ranks of revisionism.

When I consider Dr. John's untimely passing, I am struck by the importance of your "Our Voices" project. We often hear of the need to record the voices and stories of Holocaust survivors. There is some oft-repeated but ill-supported idea that the passing of the generation that experienced the Holocaust will somehow lead to its being forgotten. Germar Rudolf pointed out the absurdity of this argument when he asked the Mannheim District Court, "Do you think the number of those who deny the French Revolution likewise increased at the end of the 19th Century, because the generation that experienced it had died out?"

More important than recording the voices of those who experienced the Holocaust, would be to record the stories of those who were courageous enough to not back down even when confronted by overwhelming odds and the potential for personal sacrifice.

Revisionists, or "deniers" as the media likes to call us, are painted as fools, mentally unstable, racists, neo-Nazis --- the list goes on and on. Recording our stories, or "Our Voices" as the project is aptly entitled, may be one of the only ways to set the record straight for the next generation. In the twenty or so years since I embraced the revisionist approach to history, I have seen many friends pass away. It is a shame that we don't have their stories of how they came to stop believing in the great taboo of our time. It would have been great to have the personal stories of Dr. Robert John, Dr. Robert Countess, Andrew Gray, Doug Collins, Russ Granata, and MacKenzie Paine among others.

"Our Voices" is a critically important project for the future of revisionism. I hope that many more will contribute their stories, and I look forward to the first volume of this work in book form.

Dan Desjardins.

It seems you are destined to live your days on the edge. Ironically, not to do so might spell your ruin. In your line of work, it would not be seemly to drive a new car or live in luxury, and quite possibly your very creativity is predicated on your precarious circumstances.

I have just finished reading "Revisionist Theater" and the text of your introduction to El Gran Tabu. Masterful and from-the-heart honest, far superior to the impression Henry Fonda's character tries to give in reading Sacco and Vanzetti in The Male Animal.

This, as opposed to the nearly scripted response of BINACOM president Ruth Wallen is stark testimony to the difference between lone righteousness and corrupt establishmentarianism. Your introductory remarks hit the right tone and it is hard to imagine you would fail to garner the sympathies of a student audience whose minds are still open. Good show!

K. FREIGEDANK

As a classical musical enthusiast, I was quite interested in the discovery of Hitler's record albums. I have collected both records and CD's of various composers for many years with a special focus on German recordings from the mid-1920's to 1951, thus including the entire National Socialist era. I do not find it strange that Hitler would have had recordings by Jewish musicians as well as recordings of Jewish composers. That this "find" has become a news story strikes at the difference between the propaganda legend of Hitler and the historical Hitler.

I am skeptical of the assertion that Hitler wrotein "Mein Kampf" that Jewish art "never existed." Although it is possible, I am unable to find this quote in "Mein Kampf." This may be an example of a false attribution in what appears to be a Jewish press source. I would expect that Hitler's sentiment would be more along the line of Richard Wagners' who wrote, "The Jew has never had an Art of his own (Judaism in Music)."

It is worth noting that there were several Jewish musicans who remained in National Socialist Germany. In fact, Artur Rother, a Jewish conductor, made several recordings of Wagner's works (most notably Tannhaeuser and Das Rheingold) with the Berliner Rundfunk Sinfonie Orchester and the Chor des Deutschen Opernhauses Berlin throughout 1942 and 1943. Rother was even appointed principal conductor of the Deutsches Opernhaus. He maintained these prominent positions, performed and recorded all through the Third Reich period. It would not be at all surprising to find recordings of Artur Rother among Hitler's collection as well.

Finally, it appears that you allege that Tchaikovsky was of Jewish origin. You comment, "If Hitler listened to a fiddle being sawed by a Jew to music written by another Jew..." in reference to violinist Bronislaw Huberman playing

works of Tchaikovsky.
Tchaikovsky was not Jewish.

OUR VOICES

The Human Face of Holocaust Revisionism

Scott Smith

In the late 1970s I read a short newspaper article that said there was a book out called *Did Six-Million Really Die?* which argued that the Jews died in concentration camps and elsewhere from things like diseases and Allied bombings but were not gassed by the Nazis.

I thought the *Did Six-Million Really Die?* thesis sounded interesting because some of the Holocaust atrocity-photos in books in the school library were questionable. Something just wasn't right.

This one I remember. Labeled as "Jews being burned by the Nazis," I later learned that it really shows the bodies of Germans killed in the Dresden bombing by the Allies and being burned on the Altmark square to prevent the spread of disease (see): http://www.rodoh.us/images/img1/bombings/dresden-pyre.jpg

I don't remember the year that I read about this exactly, but *Did Six-Million Really Die?* was written by Richard Harwood (Richard Verrall) and published in 1974. I don't remember if I read about it before or after the April, 1978 NBC TV miniseries "Holocaust" came out, which made me question the standard story even more. Before then the term holocaust was not commonly used in that context.

But even before that I remember hearing stories about Human Soap and Human Lampshades when I was in grade school, and having to read *The Diary of Anne Frank* in Junior High School English class. At that time we had to watch the newsreels of the British liberating the human skeletons from the Belsen concentration camp, and films from the U.S. Army Signal Corps showing the Nazi gas chambers at Dachau, and again, something just didn't seem right.

Some of these horrific Holocaust educational films had an uplifting Zionist message at the end. The Jews persecuted by the Nazis were trapped in Europe during the war and slaughtered. The ship St. Louis, loaded with Jewish refugees, was even turned back in Florida by the Americans, and the British similarly prevented them from escaping to Palestine—and so back to Germany and the gas-ovens they went, or something like that. Then the Americans and British secured the barn door after the horse was stolen and belatedly liberated the camps. But golly, now the Survivors could settle in Israel. Peace everlasting. Roll credits.

After hearing about the Harwood book and seeing the Holocaust miniseries on TV, I was receptive to an alternative argument but let the matter drop. After graduating from High School, however, I read an interesting set of articles in Spotlight, a tabloid newspaper published by Liberty Lobby, Willis Carto's flagship. Liberty Lobby had an AM radio program with conservative views that we used to hear on the school bus, along with Paul Harvey's News and Comment. My photography teacher was a libertarian of some stripe, and subscribed to the Spotlight newspaper. The Spotlight was also available at the public library.

Anyway, in December of 1979 I read the Spotlight articles challenging the Holocaust and I wanted to know more. I remember the date because it was the same day that Star Trek, the motion picture, came out. I hated the movie but was a real fan of the original TV series. I read the Spotlight here in Scottsdale that same day. In early 1980 I ordered and read the Arthur Butz book, *The Hoax of the 20th Century* (1976). I subscribed to the Journal of Historical Review as well. And eventually I ordered a copy of Harwood's book and read it, which was made famous when the Canadian government prosecuted Ernst Zündel in 1985 for publishing it.

I ultimately joined the Army and studied electronics and majored in History in college and never even considered myself a Holocaust revisionist until 2000 after the Irving-Lipstadt trial. That is why I read Deborah Lipstadt's 1994 (c1993) book, *Denying The Holocaust: The Growing Assault on Truth and Memory*, and became alarmed that academic historians could have such a medieval mindset as to actually make a virtue out of ignoring their critics and wanting them silenced. "The Holocaust is beyond debate" was her creed.

Disgusting.

David Irving's well-worn books were stocked in the library but there were some ten copies of Lipstadt's silly *Denying* screed.

Obviously, professional library societies and reviewers wanted it read. I then started to fool around on the Internet and I found people like Roberto Muehlenkamp who were willing to debate the Holocaust. We debated on the Axis History Forum. The time came when I felt I should start my own RODOH forum (www.rodoh.us) and the rest is history. I usually prefer to be called a skeptic rather than a revisionist, but that's okay too.

A SHOAH BUSINESS PLAN !

Profit!!! Prophesy!!! Fun!!!

Patrick McNally

Get in on the ground floor of an exciting venture capital undertaking within the context of the privatization and globalization of Holocaust business opportunities! Do not forget: The Holyhoax is the only war crime ever certified by an international court or military tribunal. The fire bombing of Hamburg, the carpet bombing of Dresden, the atomic bombs on Hiroshima and Nagasaki, Agent Orange defoliation of Vietnam, etc. have never been proven by international tribunals. Those war crimes are only based on forensic, genuine physical evidence, and historical documents.

Do not forget: The Holocaust is the only war crime to be protected by criminal sanctions. In Germany if you want to pooh-pooh fire-bombed Hamburg and carpet-bombed Dresden, rock on out! You can even praise "Bomber Harris" for holocaustofrying several tens of thousands of Germans. There won't be a peep out of anyone! In Japan if you want to deny the atomic bombing of Hiroshima or Nagasaki, no criminal penalties whatsoever. In Russia if you want to deny the existence of the GULAG, no problem! Our business strategy has full government support with lawyers mandated to bring law suits against doubters and threaten holocaust deniers with prison time.

Do not forget: Most of the veterans of World War II are dying off and there is great danger that the deniers will wipe out the memory of the tremendous sacrifices that our brave boys made in firebombing hundreds of thousands of Germans and Japanese. We must collect the emotionally charged personal testimonies necessary to prove that World War II happened, i.e. the same type of evidence that was collected to prove the Holocaust. If we do not collect and record these moving testimonials, then in fifty years or less your grandchildren will become "World War II deniers."

Cash in on the Holocaust's legally enforced and exclusive monopoly on victim hood before it all goes up in smoke! Empirical holocaustorians are threatening, but our marketing kit will explain how to neutralize, neuter, and marginalize those nattering nabobs of negativism.

"Nobody ever went broke overestimating the stupidity of the goyim." [Tall Mud, Shill Shmuck 4:2]

"You can fool some people all the time and all the people sometimes. But you can fool all the goyim all the time." [Tall Mud, Shill Shmuck 5:3]

"There's a goy born every minute." [Tall Mud, Shill Shmuck 6:4]

Don't let the big boys in New York grab all the action! Join in the fun and profits by acquiring your own marketing kit and all the materials needed to open your own portable, prophetic, and profitable home commiseration center!

You too can join the Holocaust jet set and actually experience how the rich and famous Holocaust industrialists live. Enjoy exciting personal interviews with both the East and West Coast Holocaustomania heavyweights: Eli Wiesel and Simon Wiesenthal's successor. Hear Eli retell the exciting story of how he escaped from the West's Soviet Communist Allies by joining a group of SS butchers to head for the safety of the dreaded Third Reich. Learn how the schmaltzy hate-mongering Eli won the Nobel Prize for Imaginative Fiction.

Of course, you may have to start small as a Shoah peddler or Holyhoax huckster, but there are unlimited opportunities for rapid

advancement. We will explain different strategies for pyramiding your investment by bringing in rubes as sub-franchisees.

Your marketing kit includes:

1. Career opportunities as a professional Hollow-co$t survivor, witness, or close friend of someone who heard about the Holocaust.

a. For more talented actors and impersonators, there will be opportunities to appear in future retakes of Claude Lanzmann's 9-hour heart wringing soap drama, "Shoah Business."

b. For those with a flare for writing, we have the Benjamin Wilkomirski Writers' Pack. This gives you all the tips you need to achieve Benjamin's fame and fortune plus valuable guides on how to avoid being exposed as a fraud as that shmuck was.

c. There is the Jerzy Kosinski Writers' Pack. This teaches much more advanced writing skills than the basic Wilkomirski Pack and is restricted to those candidates with genuine promise in creative lying. However, this higher level of creative mendacity is often associated with psychological instability. Kosinski lacked the brazen chutzpah required to stick with his fraud once exposed. So the wimp blew his cover by committing suicide. So can you handle the heat involved in creative duplicity? If not, stay out of the kitchen!

2. Suggested tours to selected "death" camps! Be the first in your area to conduct a tour to the infamous sites where thousands per day went up in chimney smoke!

3. Holocaust Hasbara [Hebrew for "bamboozling"] pamphlets. This packet includes a vocabulary list (plus audio-tape) of 300 Palestinian Arabic (which is the about the same as Israeli Hebrew) words and phrases and 50 from Yiddish (hillybilly German) to create a nice impression of authentic suffering. A video-tape (extra cost) will be available to show the appropriate hand and eye movements, facial expressions, twistings, and body language to accompany the phrases. Three-to-five versions for each phrase will show separate emotions of phony indignation, self-righteous anger, nostalgic sadness, etc.

4. "Shoah Business Yacks" —exclusive packet of hilarious Israeli Holocaust jokes.

5. Hints on how to silence critics by smears, innuendo, threats, etc. First accuse them of being a "Holocaust denier!" If they ask what that means, do not reply directly because actually it does not mean anything. Instead, angrily accuse them [put a distinct lemon twist in your lips!] of insulting the memory of the dead. The ultimate silencer is "anti-Semenist," so save that for last.

6. Sponsor fund-raising appearances by Israeli-certified survivors. Hurry! There are only about 4,500,000 remaining.

7. Faked photos straight from the Simon Wiesenthal Center, showing smoke clouds billowing in the sky. We also have versions with no clouds. You choose!

8. Act now and we'll also throw in some free pictures of Russians and Ukrainians starved by Judeo-Bolsheviks—which you can say were Holocaust victims too! Ha! Ha! That's really blaming the victims! For an extra fee, we feature photos of German typhus victims in Buchenwald that can also be passed off as evidence of Jewish suffering.

9. Special instructions on Holocaust arithmetic: no matter how the component numbers are juggled, jiggled, or reduced; the magic total of [you guessed it!] 6,000,000 always pops up. Mastering this shell game is an indispensable skill in successful Hoaxoco$t huckerstering.

10. The Holocaust "ontological argument." This is a special sub-packet for liberal arts graduates. Here is how it goes: "The Holocaust has a uniquely unique uniqueness because it is absolutely flat-out far-and-away the most horrifying frigging crime committed in all of recorded and unrecorded human and inhuman history. The "most horrifying thing must have existed because if it had not existed, it would not be all that horrifying. Therefore, the Holocaust existed." An iron clad *apriori*, deductive argument to silence those nitpicking, fact collecting, Holocaust deniers.

11. Political Action for a constitutional amendment requiring that Holocaustianity be made the official religion of the UAssA just like in ZOG [Zionist Occupied Germany], Israel, etc. Of course, it is now the unofficial JooSA religion, but you can add security to your investment by working to make it official. Such political activity can lead to a profitable additional career as a public servant, i.e. you serve yourself public goods. Or you can take the clergy career path and become a Certified Preacher of the Holocaust [CPH] in the Church of Holocaustinanity. This is the new slave cult whereby goyim-cattle get to mimic their Jew overlords and plantation masters. It is sort of like a new Rastafarianism for white dupes.

12. Government-mandated Holocaust re-education programs are the fastest growing business in the service sector. You can bamboozle and bully the local school board to appoint you the school district's "Holocaust Re-educator." If you get any bureaucratic hassles, just start screaming "auntie-Semenism" and those school board wimps will get more nervous than

a long-tailed tomcat in a room full of rocking chairs.

13. Gas Chamber Diagram Pack: Be the first to design and draw an actual working gas chamber. Those nitpicking Holocaust deniers make a big deal out of the fact [or so they say] that nobody has ever shown what an actual genocidal gas chamber looked like. Our kit will give you valuable tips on designing an attractive gas chamber and avoiding immediate exposure as a fraud.

14. Human soap bars and human skin lampshades: You have to feel out your audience before using this one because its actual shelf life ended when Israel's Holocaust head honcho, Yehuda Bauer, said that it was a lie. Although the lie was really cooked up by Judeo-Bolsheviks whom Uncle Joe installed in Poland, holocaustomaniac Bauer said that it was made up by the Nazis who wanted to discredit and terrorize the Self-Choseners. But it still can be used in carefully selected situations. And then if anyone objects, you blame it on the Nazis like Yehuda Bauer did. It's a win-win situation. You lie! Get caught? Blame it on the Nazis!

You have the opportunity to invest as a co-founder or exclusive local franchise owner! As a co-founder you will have first choice location and continued royalty profit well into the 21st Century. Residual income on a basis never before realized in any business. And it's all tax-deductible! You can even get the government to subsidize your Holocaust Museum with taxpayers' money!

Initial capitalization is pending consultation with lawyers.

What an exciting business venture! It will rival MacDonald's, Kentucky Fried Chicken and Taco Bell combined.

Imagine a Holocaust Home Museum in every community in the United Suckers of America! This will be the ultimate in decentralization, privatization, and free-marketization.

Plus, you can set up your Holocaust Museum to train local FBI agents, with the profits pouring in from the government, as the big boys do in Washington! (NOTE: The head of the FBI, or Michael Chertoff, the head of Homeland Security, will incur additional fees if requested as a guest speaker.)

You don't have to worry about any foreign detractors messing with your profits either! If any Germans, Canadians, Australians, Britons, or others outside the U.S. challenge any aspect of your museum, we will personally see to it that the Holocaust Enforcement Branch of the U.S. government - the Office of Special Investigations - ensures that those people are arrested and put in jail for a year or more for daring to criticize Jewish propaganda! (We got Ernst Zundel, ripping him away from his wife in the hills of Tennessee; and we'll help you put away any other critics too!)

International expansion is planned in one hundred countries in ten years. Even more profitable opportunities are available in European countries that have been fully holocaustofried, e.g. Germany, France, Austria, Italy, Spain, Switzerland and God knows where else. Anyone there who even wants to discuss the Hoaxoco$t gets big time in the slammer. It is like marketing cigarettes to the rubes and they [Get this!] cannot even mention lung cancer. Ha! Ha! It's fish in a barrel.

Believe it or not! There are splendid marketing opportunities available in selected Muslim countries, e.g. Indonesia, Iraq, etc. In fact, any foreign country with an American Jew as ambassador is an ideal target market. Rich American Jews have basically purchased their diplomatic posts. Hey! No problem! That's the free market! These Jews then use their ambassadorships to promote Israeli interests. And it is your singularly great and good fortune that the Holocaust is Israel's #1 absolutely indispensable prize alibi for any state-terrorist violence that it wants to inflict on anybody. Therefore, if the Holocaust were to go up in smoke, Izzie goes right down the cosmic toilet of history. Thus, you will have the worldwide Jewish elites as your invisible and invincible partner ensuring the undiscussibility of the "6,000,000 Jews up in chimney smoke" quasi-religious dogma. Colon Bowel, the neokhan zio-stooge, and Condi Rice have led the charge to criminalize any hint of "auntie-Semenism.

Such Uncle Tom and Aunt Jemima sock-puppets are also a key element in guaranteeing a long term future for your investment.

This is truly a phenomenal business opportunity. Act now!

Think of the opportunities!

Last year Germar Rudolf's Lectures on the Holocaust. Controversial Issues Cross Examined*, was mailed privately to German academics. The mailing appears to have taken place in September.* ***Professor Butz*** *wrote the cover letter for the mailing, which was translated into German for the occasion. The translation has been published in the "VffG" (Germar's journal,*

now being published in Britain). It is now been translated into French. Following is the original English.

Arthur R. Butz
Evanston, Illinois
USA

August 2006

Dear Academic

As a leading intellectual concerned with issues important on the German cultural and political scenes, you have surely heard of the imprisonment of British historian David Irving. A recent interview I gave to a journalism student contained this exchange:

Q: What is your opinion on the laws in many European countries that forbid giving alternate histories concerning the Holocaust?

A: I think they constitute a rejection, at a fundamental level, of what we have supposedly been about for about the last two hundred years. If the history of the recent, politically sensitive, past can't be freely investigated and discussed, then the most important component of any principle of freedom of expression is abandoned and, with it, any worthy version of "democracy".

There is, in fact, nothing less at stake in the application of the so-called "Auschwitz Lie" laws than the idea of democracy itself. It makes no sense logically, it is indeed mind-twisting, to say that the people, via their suffrage, should rule, but that the government resulting should restrict what they can say or are told on politically sensitive subjects.

"Democracy" based on corrupt public information, of which government censorship or explicit control of the opinion media is only one form, is of course a crude deception of the very people who supposedly rule. It is not mob rule, because mobs can't rule. It is actually rule by shadowy interests that would be rejected if recognized.

The resulting misinformation can make impossible the early intelligent correction of policy, postponing the correction to the day when policies openly collide with reality. Witness Iraq, from which the mighty USA (Jacques Chirac's "hyperpower") cannot escape, an acknowledged quagmire which would have been impossible with uncorrupted channels of information.

"Truth" and "freedom", therefore, are not abstract or rhetorical values but values to be measured in dollars and blood.

I discussed the case of David Irving with the student journalist because that's what he wanted to talk about. Actually, I have always been rather remote from Irving, and do not consider him a comrade in a common struggle. Of greater concern to me, both for personal reasons and because I rank his intellectual importance much higher than Irving's, has been the case of Germar Rudolf. Thus when I had an opportunity to write on these issues in the *Daily Northwestern* (student newspaper at Northwestern University, near Chicago, where I am an engineering professor) I wrote about Germar and the American Fred Leuchter, and not about Irving, though the imminence of Irving's trial in Austria was then notorious. A copy of my article of 14 February 2006 is enclosed here, with a translation.

Germar's work is discussed briefly in my article. I will only add that he entered the USA in 2000, moved to the Chicago area in 2002 and was deported in chains to Germany three years later. I therefore had those three years of close association with him and the American family he soon started. He now sits in solitary confinement near Stuttgart.

Germar is certainly dangerous to prevailing distortions of history and their profiteers! He is a man of prodigious energy and intellect. Of the many books and articles he published, in German and English, one stands out: his 2005 book *Vorlesungen über den Holocaust. Strittige Fragen im Kreuzverhör* (subsequently published in an expanded English version as *Lectures on the Holocaust. Controversial Issues Cross Examined*). A stock of these books remained after Germar's deportation to Germany. His friends and supporters are now making copies of the book available to leaders in the German cultural sphere.

We hope that you will read the *Vorlesungen* not only for your own historical education but also as a specimen of what is outlawed today in Germany. It is a matter of the greatest gravity because, in the case of Germar's persecutors, to the offense of infringing free historical research we must add the perhaps greater offense of allowing politics to trump hard science. That is like choosing voodoo over

medical science. Germar sits in prison because he drew historical conclusions from his research as a chemist. What does a society that rejects science deserve? The benefits of voodoo, I suppose.

Ask yourself if the German polity really benefits from the attempt to suppress what is called "Holocaust revisionism". Ask yourself if Germar Rudolf, or anybody else, should be imprisoned for applying his critical faculties to discern and disseminate the truth as he sees it. Is this repression expedient, just, or wise? It is certainly expedient for your transient leaders, especially if they are unopposed, but it is not just or wise.

With best wishes,

The Verdict for the Trial of Germar Rudolf in Mannheim District Court

Submitted by: **Nick Kollerstrom**

The verdict for the trial of Germar Rudolf in Mannheim District Court was handed down on 15 March 2007. An English translation has been made available by the Adelaide institute (www.adelaideinstitute.org/Dissenters1/Rudolf/2May2007.htm)

Persons reading this Judgment might tend to end up Holocaust-deniers, or at least to find themselves pushed in that direction. Its text reads as if the judges may have wanted to agree with Rudolf, even though they were unable to state this. Much of the text is made up of lengthy quotations from him, even including his sources, while the rebuttals given are rather brief and unconvincing. I even venture to say that this published text may be the best short introduction to the thought and work of Germar Rudolf! Here, for example, we can enjoy an excellent dialogue of his. It begins on page 43 of the Verdict.

RUDOLF: In that case they would hang the Revisionists next to them. Be that as it may, you do realize that the whole controversy over the sacred Holocaust is not without humor, if you haven't forgotten how to laugh.

LISTENER: How did the creators of this advertising campaign come to admit that in 20 years, there will be more people who do not believe in 'Holocaust?'

R: The impetus was the anxiety that people will forget what allegedly happened back then, if 'Remembrance' is not kept alive by constant reminding. And whoever forgets turns into a 'denier.' The Berlin memorial is of course intended to combat such forgetfulness.

L: The anxiety is based on the fact that the generation who experienced that time, including witnesses, will have died off in 20 years. Then there will no longer by anything that can be used as rebuttal against the deniers.

R: Do you think the number of those who deny the French Revolution likewise increased at the end of the 19th Century, because the generation that experienced it had died out?

L: I don't understand your question.

R: Well, every generation dies out. If our reliable knowledge of history were dependent on witnesses, there could be no reliable history older than a human lifetime. So my question is: does the number of 'deniers' of the history of any epoch always increase just because the eyewitnesses die out?

L: I can't believe that.

R: Then, why make an exception for 'Holocaust?' If the knowledge about an event is based only on witnesses, and if no other traces survive the ravages of time, what is the value of witness testimony? I would even turn the issue around. Our exact knowledge of any historical event normally increases with the time elapsed. This is true, not in spite of the fact that contemporary witnesses die, but rather because they die out. This is because the participants in historical events always have personal interests, and for that reason their accounts tend to be distorted. Overcoming the tendency to distortion is usually possible only when one no longer has to take into account these persons and their lobby groups, particularly when the persons or lobby groups are wealthy and influential.

Thus if the statement is correct that in 20 years there will be even more people who are of the opinion that 'the Holocaust never happened,' then the reasons for this must lie not in the unbelievers, but rather in our increasing discoveries

about 'Holocaust' as well as the fading power and influence of those persons and groups that have strong, non objective interests regarding the historiography of 'Holocaust.' [Page 44 of Verdict]

L: So the admission that there will be even more unbelievers in 20 years is like a second shot in the foot. R: Exactly. This is because, with their prediction that in 20 years there will be even more 'diabolical Auschwitz deniers,' they are indirectly conceding the lack of plausibility of their evidence and arguments. As a substitute for rational argument, a sea of concrete tombstones like the Berlin Holocaust Memorial is about as intellectually convincing as a whack on the backside.

They found Rudolph guilty of 'Incitement of the Masses,' a palpably absurd claim. Almost as absurd is the other 'crime' of which they accused him, viz. 'Insulting and Disparaging the Memory of the Dead.' I suggest that this Judgment is best viewed as a way of publishing whole lot of rather convincing arguments by GR, with merely formal denials of its correctness.

The Report has a fine paragraph summarizing Rudolf's chemical work:

"In his Expert Report, Rudolf develops the thesis inspired by a report written by the American Fred Leuchter (the "Leuchter Report"). The report maintains that if testimony of witnesses concerning mass murders using hydrogen cyanide (Zyklon B) were true, cyanide compounds would still have to be present in the ruins of the walls of the alleged gas chambers (morgues of the crematoria) at Auschwitz Murder Camp. Such compounds cannot be detected, however, in contrast to the delousing chambers at Auschwitz in which Zyklon B is known to have been used, but in which it has not been alleged that murders took place. Therefore, Rudolf contended that mass murders could not have taken place as witnesses have claimed."

The authors make no suggestion of anything wrong with this conclusion! Instead, they go on about GR's association with the eminent Nazi Otto Remer --- the one real mistake in Rudolf's life. Dare I say it, for only 2 ½ years in prison, GR is getting massive publicity for his arguments. This legal document demonstrates that GR is clearly able to win arguments in public debate, and able to present logically coherent views. Of course it smears him for being pro-Nazi and anti-Semitic – but it had to do that, didn't it?

The Mannheim Court's statement about Rudolf concludes with this delightfully Mediaeval judgment: "Rudolf's book, *Lectures on the Holocaust*, is hereby banned and indexed."

Nick Kollerstrom, PhD,

DANGEROUS IDEA AT HARVARD

Steven Pinker is an academic media star and professor of psychology at Harvard. On July 15 the Chicago Sun-Times ran an article by Pinker titled "In defense of dangerous ideas" in which he recognized the need for the scientific community to embrace its scientific taboos—such as whether the state of the environment has actually improved in the last 50 years, or whether men and women may have different innate aptitudes, such as the possibility that men have an innate tendency to rape. But he draws the line at the theory of "intelligent design," which he compares to Holocaust denial.

When these matters were commented on in a letter to the editor, Pinker replied: "The creationist movement … recently hit on the brilliant alternative strategy of ginning up a 'controversy' and masquerading as advocates of free speech and open debate … The reality is that the 'debate' between intelligent design and genuine biology is like the 'debate' between … Holocaust denial and history — they are victorious if they are given a seat on the debating platform."

He is right, of course. Deborah Lipstadt herself agrees. Still, with regard to intelligent design, which treats with the beginning of the universe, I think Steven Pinker is probably in the same boat as the rest of us. He doesn't know zip about how it got started.

Or what "it" is.

ADELAIDE INSTITUTE'S FREDERICK TOBEN FACES PRISON (AGAIN) IN AUSTRALIA

The president of the Executive Council of Australian Jewry, Jeremy Jones, is senior contributing editor of The Review, published by the Australia/Israel and Jewish Affairs Council. He lectures and writes on anti-Semitism, and produces annual reports on anti-Semitism in Australia that have been published in Australia, the United Kingdom, and Israel for more than a decade. Mr. Jones has invested the last six years of his life trying to shut down Fredrick Toben's Adelaide Institute website and see that Toben is fined or imprisoned and preferably both.

When you go to Toben's Website, The Adelaide Institute, the first page you see this disclaimer:

"I am operating under a Federal Court of Australia Gag Order that prohibits me from questioning/denying the three pillars on which the "Holocaust-Shoah" story/legend/myth rests:

1. During World War II, Germany had an extermination policy against European Jewry;

2. of which they killed six million;

3. using as a murder weapon homicidal gas chambers. It is impossible to discuss the "Holocaust" with such an imposed constraint.

Anyone who refuses to believe in these three pillars of orthodoxy will face a world-wide group of enforcers who will use any means to destroy dissenting voices. The latest victims imprisoned for refusing to BELIEVE in the "Holocaust-Shoah" narrative are Germar Rudolf and Ernst Zündel in Germany and Siegfried Verbeke in Belgium.

If you wish to begin to doubt the "Holocaust-Shoah" narrative, you must be prepared for personal sacrifice, must be prepared for marriage and family break-up, loss of career, and go to prison. This is because Revisionists are dismantling a massive multi-billion dollar industry that the "Holocaust-Shoah" enforcers are defending, as well as the survival of Zionist-racist Israel.

So, do not cry when the knock on the door takes you away from family and friends. Revisionists are not foolish or naive but realistic as befitting someone who still cherishes such life-affirming ideals as Love, Truth, Honour, Justice, Beauty!

Also, some define an "Antisemite" as someone who condemns Jews because they are Jews, something I reject in my maxim:

"Don't blame the Jews,
blame those that bend
to their pressure."

If you seek to create Beauty-Love, Honour-Justice and Truth, then feel free to enter Adelaide Institute's website:
http://www.adelaideinstitute.org/

Jones now has Toben back in court for the umpteenth time. This time with 144 (one hundred forty-four!) counts against the ideal of intellectual freedom. The Affidavit of Jeremy Jones against Fredrick Toben states in part:

Form 20
Order 14, Rule 2
IN THE FEDERAL COURT OF AUSTRALIA
NEW SOUTH WALES DISTRICT REGISTRY
No. NSD327 of 2001

As at the date of swearing this affidavit the respondent has not complied with the orders of this Court in that the respondent has published or republished to the public, by himself or by an agent or employee material which conveys the following imputations:

A there is serious doubt that the Holocaust occurred;

B it is unlikely that there were homicidal gas chambers at Auschwitz;

C Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;

D Some Jewish people for improper reasons including financial gain have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

As at 18 August 2006 specified in the first column of the schedule, the respondent willfully and / or contumaciously disobeyed the Order [of the court].

As at the date of swearing this affidavit the respondent has not complied with the orders of this court in that the respondent has published or republished to the public, by himself or by an agent or employee material which conveys the following imputations:

A there is serious doubt that the Holocaust occurred;

B it is unlikely that there were homicidal gas chambers at Auschwitz;

C Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;

D Some Jewish people for improper reasons including financial gain have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

Following is the public statement of Frederick Toben in response to all the above, and to the 144 refractory counts that Jeremy Jones, president of the Executive Council of Australian Jewry, has presented to the court.

1. On this day - 17 August 2007 - I stood with my barrister, Paul Charman, in a directions hearing before Federal Court Justice Michael Moore to report progress in my matter - it appears that all my affidavits I wrote up for setting the factual record straight will become worthless as I write up another affidavit with legal counsel's help, making my matter more relevant to each of the allegations that I have contravened the four Court Orders of the Federal Court of Australia:

2. - publishing on Adelaide Institute's website material which conveys the following imputations or any of them:
   A. There is serious doubt that the Holocaust occurred;
   B. It is unlikely that there were homicidal gas chambers at Auschwitz;
   C. Jewish people who are offended by and challenge Holocaust denial are of limited intelligence;
   D. Some Jewish people, for improper reasons, including financial gain, have exaggerated the number of Jews killed during World War II and the circumstances in which they were killed.

3. On this day I also received the following email containing Hess' final words, which I have decided will accompany me when I stand in court before Justice Moore when he has to decide whether my Internet activity has contravened the 17 September 2002 court order, thereby giving Australia's and the world's Zionist Jews and their willing helpers a legal victory that will further curtail the world's intellectual endeavours by suppressing free expression:

I regret nothing. If I were to begin all over again, I would act again as I did --- even if I knew that what awaited me in the end was the stake at which I was to be burned alive. It makes no difference what men may do to me. One day I shall stand before the judgment seat of the Eternal. To Him I shall answer; and I know that He will pronounce me innocent.

THE MIRACLE OF JEWISH HISTORY Continued

the children of the Egyptians to benefit the children of the Hebrews. It took me a while to "get" it.

The first to respond to my question of how we can morally justify God slaughtering the Egyptian children for the greater good of the Hebrew children was David I Lieberman.

David I Lieberman

Leave aside for the moment the fact that there is no historical evidence to corroborate the Exodus myth. It is useful as an allegory for the political experiences of many oppressed and misused peoples. Indeed, since I do not believe that God slew the first born of Egypt, I feel no particular guilt in embracing the spirit of the story as one in which freedom from oppression is celebrated and oppressive behavior is condemned. God does not regularly punish oppressors, however much we may wish he would. The myth, in effect, stands in for God -- even as oppressors largely get away unpunished in life, in myth, at least, something like moral balance is at least asserted, if hardly restored. And there at least remains the possibility that an oppressor might recognize himself in Pharaoh's reflection, and choose another path.

On the other hand, confronted with a story in which oppressed slaves are improbably freed and their oppressors even more improbably punished, one might choose to identify instead with the oppressor, and shed a crocodile tear or two for first born sons whom nobody, in fact, ever slaughtered. Personally, I think an all-too-eager identification with mythological oppressors and the grief they suffer as a result of their oppression is, in itself, somewhat revealing."

Bradley Smith

Re the probability that there is no historical evidence to corroborate the Exodus story: you are, nevertheless, willing to embrace the spirit of the story as one in which freedom from oppression is celebrated and oppressive behavior is condemned.

Let's take the story as it is, as Rabbi Blech encourages us to "remember" it. God kills the Egyptian children because the Egyptian Government is treating Jews badly. After all, it's for a "greater good"—the deliverance of the Jews, but with their own children in tow of course.

Re "moral balance:" how do you achieve moral balance when you save the children of the Jews by killing the children of the Egyptians?

Re your thought that "there at least remains the possibility that an oppressor might recognize himself in Pharaoh's reflection, and choose another path:" Pharaoh is not the lead player here. The Jewish God is. God's action here reflects the idea that children can be killed for "crimes" they did not commit. I don't mean to be annoying about this, but this is exactly how the U.S. Government morally justified (to itself) intentionally burning alive the core civilian populations in all the major cities in Japan and German during WWII, including the children. It was for a greater good. If the Jewish God can do it, and what He did can be remembered and celebrated down through the centuries, and if men like Rabbi Blech can think it a good thing, then we have some guide to the problems of achieving "moral balance" in Western culture.

Re "memory:" I understand that we cannot get rid of it. I am suggesting that memory itself has no moral balance. It is what we choose, if I can use that word, when memory assaults us—it is what we choose to do with memory. Rabbi Blech doesn't appear to have a clue.

David I Lieberman

[Lieberman quotes the Bible.] "'Then Pharaoh gave this order to all his people: 'Throw every newborn Hebrew boy into the Nile River. But you may let the girls live.'" Exodus 1:22.

Omit an inconvenient detail, and, of course, you entitle yourself to paint Jews who find value in the Exodus story as bloodthirsty villains, lusting after the extermination of innocents. The slaughter of the Egyptians' first born is precisely meant to assert moral balance. The Exodus myth expresses the most basic wish fulfillment fantasy: the sins oppressors visit upon the oppressed will be turned against them. I see it as an attempt to impose the notion of justice upon a universe in which it has always been in dreadfully short supply. The administration of justice, as crude and appalling as the crime to which it responds, is, interestingly, left entirely to God. Unlike the infamous wars of conquest that make up the subsequent books of the Tanakh, the Exodus story does not require the Jews to act as the instruments of God's justice. Far from being called upon to repay violence with violence, the Jews of Egypt simply turn their backs on the oppressor and leave -- they turn the other cheek, as it were, leaving justice to the workings of the universe. This story, at least, is not an exhortation to tribal warfare. It is, instead, mythological compensation for the harsh truth that, in reality, oppressors almost always win. In very large measure, as I think you would agree, the only venue where most oppressors are likely to face justice is in the stories we tell ourselves about them.

You are certainly free to imply that the iniquities of twentieth-century governments (American and British but not German or Japanese?) have their source in this myth -- that violence on Earth in our time is owed solely or predominantly to the perfidious influence of the Jews and their horror stories. I have my doubts on this score, but some people simply must have their villains, I suppose.

Bradley Smith

Re "Then Pharaoh gave this order to all his people: 'Throw every newborn Hebrew boy into the Nile River.'" That Pharaoh did it is no excuse for the Jewish God having done it.

Re "It amuses me..." I'm getting at something very simple here. Rabbi Blech writes: "If Herodotus was the father of history, the father of meaning in history was the Jews." Let's argue that the Rabbi is saying what he means. He is talking about history, not fantasy or myth. My question then is: What is the meaning to Rabbi Blech, in history, of God's slaughter of the children of Egypt? To Rabbi Blech, and by extension to Christians who take this stuff as real history?"

E. Simon

Even if I thought you were responding and commenting in good faith it would be difficult to avoid noticing the confusion. Quoting ancient texts and even believing that there could be something to be learned from them today does not establish a moral equivalence between two eras, between what was acceptable behavior in one era as opposed to another. It's called context, Bradley."

Bradley Smith

Agreed. Context is an issue. Rabbi Blech writes as if the ancient texts are historical, and that they are precisely relevant to today. That's why he urges us to "remember" them--in the context of our own age. Or does he not? With regard to slaughtering children, I am going to go out on a

limb here and suggest that it was generally thought poorly of in ancient times, and that it is generally thought poorly of in modern times (the context of today). When Rabbi Blech and those who follow his enthusiasms 'celebrate' ancient child murder it provides moral justification for child murder in our present historical context."

David I Lieberman

You're quite right --- the text itself makes perfectly clear that the murder of children is 'thought poorly of' even among these ancient peoples. Indeed, it is precisely this crime that makes out the Pharaoh of the Exodus myth as a monster … This homicidal God, whom you insist is accurately taken as an inspiration by so many of the violent brutes of our own era, does not immediately heap upon the oppressors the full brunt of the justice which their crimes warrant. Instead, the myth goes to great lengths to depict a slowly intensifying regimen of retribution, and only in the face of the absolute horror of the final plague do the oppressors (temporarily) find it in themselves to release their hold over the oppressed. This is, in fact, one of the key points that is emphasized each year in the annual rite of remembering which Rabbi Blech celebrates and which you excoriate --- that the worst possible penalties are visited upon even these child-murdering oppressors only after less horrific measures have proven ineffective. Given the history of the very real oppressive societies which have existed and do exist in our own times, Pharaoh's stubborn tenacity has rather the ring of truth about it, wouldn't you say?

Now it is also true that the text states that God himself inspires Pharaoh's stubbornness. This is a difficult point, one that puzzles any thinking person who comes to this text. That in mind, I'll remind you to take note of Rabbi Blech's professional credentials: he is Associate Professor of the Talmud at Yeshiva University. It is precisely such a conundrum as God's deliberate hardening of Pharaoh's heart that drives the centuries-old exchanges that make up the Talmud, which in observant Judaism plays as weighty a role in spiritual life as does the Torah itself.

My point, in other words, is that what Rabbi Blech celebrates and remembers is not the blinkered, literal approach to the text characteristic of fundamentalism, but one that begins by acknowledging its complexity and takes as given the need to think hard about the issues it raises and their implications for the way we live now. Because it is what you do, you will inevitably choose to apply a simplistic arithmetic to the joy Rabbi Blech finds in his engagement with this text, and will project onto him a mean-spirited self-interest that is nowhere in evidence in his essay, for all its expression of deeply felt cultural pride.

Bradley Smith

Re the "Pharaoh of the Exodus myth as a monster": I have raised the issue of the actions of the God of the Jews, but you find it difficult to stay focused here.

Re Jews being "brutally victimized:" I am trying to address the issue of Egyptian children being victimized. You find it difficult to keep your attention there, as if the children of Egypt are nothing to you. As they appear to be nothing to the Rabbi Blechs.

Re God "heaping upon the oppressors the full brunt of the justice:" Your language implies that the children of Egypt were "oppressors" and that is why God slaughtered them. The children?

Re one of the key points that is emphasized each year in "the annual rite of remembering" which Rabbi Blech celebrates and which you excoriate -- that the worst possible penalties are visited upon even the Egyptian oppressors only after less horrific measures have proven ineffective: Once again I will point out that I am talking about God slaughtering Egyptian children who had (I am willing to bet) done nothing wrong.

Re "Pharaoh's stubborn tenacity:" Again, I am talking about the behavior of the Jewish God, not that of Pharaoh. Tenacity is not the issue here, and neither is Pharaoh. The issue here is God's behavior with regard to mass murder, and Rabbi Blech's cheerful celebration of this bloody business.

Re how the text states that God himself inspires "Pharaoh's stubbornness:" I had forgotten this, and I do find it puzzling. It does create several questions in my mind about God's attitude toward the issue of "good faith," but that is off point for us here.

"Re taking note of Rabbi Blech's "professional credentials:" I have taken note of his text. I have found it to be what it is. I can take note of President Bush's professional credentials, or I can observe how much murder, mayhem, destruction, and tragedy he has helped bring into the world.

Re how the Talmud and the Torah play a weighty a role in the "spiritual life" of those who study them: What kind of "spiritual life" encourages the celebration of the slaughter of the children of Egypt—or anywhere else? For myself, I'm presently reading *Cadillac Jack* by Larry McMurtry. Cadillac Jack now—he likes children. Would never butcher them. Of course, that doesn't leave

academics with "professional credentials" very much to talk about.

Re acknowledging the complexity of the text: What "complexity?" The Jewish God slaughtered the children of Egypt. They were innocent of all wrongdoing. This is not complex. It's simple. Now, once you get past that point—once you acknowledge that God murdered children and that murdering children is a bad thing—then you can go on and talk about it forever. From what you say, the [attention the rabbis have paid to] the Talmud proves that you can, indeed, talk about it forever. It's like watching television. Where does it end? Busy, busy. Tonight I'm going to watch "Shark."

Re using a simplistic arithmetic: Who's counting? You murder one child for the act of another, you're a simple murderer. You murder ten thousand children for the acts of another, you're a simple mass-murderer. Why so much effort to finesse the problem of murder? Tradition? Ahh, that's where the Rabbi Blechs come in."

So that was the end of it for David Lieberman. As the discussion continued the major contributors, in addition to Smith, were Elliott Aaron Green, E. Simon, and Omar Ibrahim Bakr. Lieberman noted up front that he is a secularist, while Green and Simon write as if they are. Bakr appears to be a secularist of Palestinian origin who is outraged over the "Zionist" occupation of Palestine. Green, Simon, and Bakr are more interested in discussing Israeli-Palestinian-Muslim issues than they are in how to characterize the moral character of the Jewish God. Bakr is very assertive in attacking Zionism, and Jews who support Zionist theory and the Israeli State. Simon and Green were particularly assertive in defending the Jewish Exodus story and the Jewish State. This part of the back and forth took up about half the discussion. There is no space for it here.

It was with Simon that it occurred to me that I was facing an issue of "Jewish patriotism."

At the beginning of this discussion I asked a very simple question: "How do we, how can we, morally justify killing the children of every lady throughout the land of Egypt in order to benefit the children of the Hebrew ladies?" After a discussion of some 18,000 words not one of those participating would take a position --- yes, or no. Not one would say that the slaughter of the Egyptian children by the Jewish God could be morally justified, and not one would say that it could not be mortally justified.

And this is where it finally caught my attention. If you are a Jew and you do not believe the Exodus story is "history," and you say so, you undermine the authority of the Bible, which in turn undermines the moral justification for the Jewish conquest of Palestine. If you are a Jew and you *are* religious, and you *do* believe that the Torah is the "Word of God" and that the slaughter of the Egyptian children for the greater good of the Hebrew children was morally justified, you are holding God to a lower standard of morality than the one to which we ordinary folk attempt to hold ourselves to. You therefore undermine the authority of the Torah, of the Old Testament, thereby undermining the moral justification for the Jewish conquest of Palestine.

What is at stake here is to not undermine the moral justification for the conquest of Palestine by European Jews following WWII. That's the long and short of it. David Lieberman, E. Simon, Elliott Aaron Green, and the Rabbi Benjamin Blechs are simply Jewish cultural patriots. Whatever works for Jews, works for them. Believing doesn't matter. Not believing does not matter. The mass slaughter of Egyptian children does not matter. History, myth, God, the Devil, nothing matters so long as it is (forgive me) good for Jews.

After several long exchanges I reiterated one last time the question I had asked at the beginning and to which, after 18,000 words, I had not received one direct answer:

Bradley Smith

I am asking if the intentional killing of the innocent for a "greater good," from the POV of those who do the killing, can be morally justified. If it can be then Muslims, for example, have every right to intentionally kill innocent, unarmed Israeli Jews and Americans for what, from their point of view, is a "greater good."

Are you willing to address this issue directly?

And that was the end of the exchange. The first question became the last question. Both unanswered.

Jewish patriotism.

[This is 3,200 words of a total of some 18,000. It's Online. If you want a printed, covered copy, send along $12 for the document and a couple bucks for P&H. Ask for The Exodus Document.

IN THE NEWS

John Demjanjuk is 87 years old now and the U.S. Justice Department has spent 30 years trying to deport him for entering the U.S. illegally (good G-d, an illegal immigrant!) --- and denying that he was a guard at a German concentration camp.

Meanwhile, the AP reports that Demjanjuk and his wife live in a Cleveland suburb with a No Trespass sign in their front yard. If that's true, he must be guilty of *something.*

Demjanjuk was extradited to Israel in 1986, convicted of crimes against humanity, sentenced to death by hanging. Israel's Supreme Court overturned the conviction in 1993, finding he was the wrong guy. Demjanjuk's U.S. citizenship was revoked in 1981, restored in 1998, revoked again in 2002.

"Getting Demjanjuk finally removed from the United States remains the government's intent," said Eli Rosenbaum, special agent for the Jewish God of the Exodus, and director of the Nazi-hunting Office of Special Investigations.

"Medical News Today" reports that if your parents were Holocaust survivors with PTSD (post-traumatic stress disorder) you most likely will have lower levels of stress hormone cortisol, compared to offspring of parents without PTSD.

The Veterans Affairs Medical Center, Bronx, New York, found that "… offspring with parental PTSD demonstrated changes in some chronobiological parameters previously identified as altered in trauma survivors with PTSD despite that no subject had PTSD at assessment. However, the overall pattern of alterations observed in the offspring with parental PTSD did not follow that reported for PTSD, allowing differentiation between parameters associated with risk vs. those associated with PTSD pathogenesis (development) … Although the implications for PTSD prophylaxis cannot be specified from these results, they have clear clinical applications, including assessment of parental PTSD in patients with PTSD and evaluation of stressful events during pregnancy and early childhood. Indeed, the data suggest that examination of epigenetic or in utero phenomena should be added to the search for genetic polymorphisms that may underlie individual differences that increase vulnerability to this disorder."

Noting the pristine clarity and the sprightliness of this language, I applaud the U.S. Veterans Affairs Medical Center in the Bronx for finding descendents of Holocaust survivors for their research. Out there in the Bronx there probably are no offspring of regular Americans who perhaps were stressed out a bit after WWII, or after Korea, or after Vietnam. Holocaust offspring --- those are the offspring who need to be tested.

Meanwhile, my own military records are still lost in the bowels of the VA administration. If only I were the offspring of a Holocaust survivor.

"Today's Zaman" (Istanbul) reports that Adolf Hitler's *Mein Kampf* became a best seller in Turkey earlier this year. Turkish citizens bought more than 100,000 copies of the famous book.

Disturbed by the sale of this German classic, the German state of Bavaria informed the Turkish publishers that the book's copyright belongs to the German federal state everywhere except in the United States and Britain. Some eight Turkish publishing houses responded to the Bavarian notice, providing legal promises that they would stop publishing and selling the book. But six others refused to comply with Bavarian demands, prompting the German federal state to file a lawsuit against them.

The two-year court case resulted in a decision upholding the Bavarian position and the final verdict banned Turkish publishers from publishing and selling the book. The sudden rise in the book's popularity caused concern in Europe and among Turkey's Jewish community. Let us thank G-d for this new triumph for intellectual freedom and for democracy.

Now that democracy is winning the day in Iraq, I wonder how *Mein Kampf* would do there.

Marcel Woell, the regional chairman of the National Democratic Party in Hesse state, was sentenced to four months in prison on Tuesday for denying the Holocaust.

Woell, 24, called for State subsidies for school trips to sites such as Auschwitz be scrapped. He referred to sites of the "so-called National Socialist terror" and contended that the school trips served for "brainwashing" students. Woell said he would appeal the ruling.

The National Democratic Party, or NPD, has caused alarm by winning seats in the state legislatures of two eastern regions. That has prompted discussion of whether the government should ban the party. Germany's highest court in 2003 blocked a previous attempt to ban the NPD. It refused to hear the case because the government cited statements by party members who turned out to be paid informers for state authorities. That's what we need. More American-sponsored democracy. Like in Iraq.

OTHER STUFF

ABSTRACT TRUTH VS ABSTRACT THEORY

Out walking late yesterday afternoon. The heat wave has broken and *una fresca* is coming in off the ocean, a cool and pleasant breeze. At Taco Loco, about a mile from the house, I order a mineral water and settle down on a stool outside to read. This week it's still Rousseau's *Reveries of the Solitary Walker*. There's a notation in the book that the first time I started reading it was in January 1995. It didn't hold my attention and I dropped it. This time I find it more interesting. The book was published Colophon in 1967. The pages have turned brown and the first 75 have broken loose from the binding and I'm always at the point of losing them.

There are ten "Walks" in all. With the first Rousseau begins with: "I am now alone on earth, no longer having any brother, neighbor, friend, or society other than myself. The most sociable and the most loving of humans has been proscribed from society by a unanimous agreement … I would have loved men in spite of themselves. Only by ceasing to be humane, have they been able to slip away from my affection … But I, detached from them and from everything, what am I? That is what remains for me to seek."

I wonder why, in 1995, I did not find the irony of this text, with respect to myself, worth pursuing.

The Fourth Walk addresses the issue of "lying."

"Two questions arise here for examination, each one very important. The first, when and how we owe the truth to another, since we do not always owe it. The second, whether there are cases in which we may deceive."

The second is easily answered by the work of the novelist, who purposefully does not tell the truth. The first is more difficult, and in fact cannot be answered, context being everything. In the 1960s there was a word for this "school" of philosophy centered on context. I don't hear much about it any longer. But then Rousseau writes "General and abstract truth is the most precious of all goods. Without it, man is blind; it is the eye of reason."

Is "abstract" truth possible? I don't know. It may well be that I am going to die. Everyone else always has. But my expectation of my coming death is an abstract "theory," not an abstract "truth." I cannot demonstrate that I am going to die. I can only theorize about my coming demise based on past observation.

Smith's Report
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Bradley R. Smith, Founder

For your contribution of $39 you will receive 12 issues of ***Smith's Report***.
In Canada and Mexico--$45
Overseas--$49

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I think it comically appropriate, however, that last night I received an email message from a "Lawrence Berg" in the UK addressing this very issue. The message reads:

"*Yom Kippur is with us very soon and I heard in advance that you won't be alive for the next year*."

I replied: "*Dear Berg: thanks for the head's-up*."

Now --- is Berg's message an abstract truth, or an abstract theory?

MIDNIGHT OIL

Almost in bed tonight when thought, bemusing itself with the Exodus story, suggests that the story could become part of a solicitation for talk radio.

Does the Old Testament story suggest that the slaughter of the Egyptian children for the "greater good" of the Hebrew children was morally justified because the Hebrew children were more valuable as human beings than the Egyptian children?

How about German children during WWII? Japanese children? Do we see a repeat of the moral justification of the slaughter of those children during WWII, and the moral condemnation of the alleged slaughter of Jewish children? Would that fly as a subject for talk radio? What if I worked in the Iraqi children? I don't know. I'll think about it.

Until next month then ….

Bradley